

~~Received 1/11/46~~

~~Savanna.~~

~~John P.~~

January 14, 1946

~~FEB 4 1946~~

Dear Mr. Jackson,

I seem to be having trouble adjusting to the new year. I still want to write '45.

We really had a very fine Christmas. Everybody got in from the camps without injury and all were well. Tim Gologogen made it home from China in time for the holidays. And the two boys to be drafted were permitted to stay until after the holidays. It was too bad we didn't know Tim was coming by way of New York. He had a week in New York City to see the sights before coming on up here. If we'd known he could have come to the office to pay a visit. He is really a very fine young man. He said one day in India it got up to 145° which is no place for an Eskimo. He was in China long enough to get three battle stars before the war was over.

You will note report of the communion service in the report.

I returned to Gambell with Mr. Parker. Two of my elders were going over so I went along for the ride and to visit the Pakers. It was prolonged beyond the time I intended due to winds and snow. Dog team is not the most comfortable means of travel nor the safest. My sled tipped over twice, once the team got away from Jimmie the driver; Mr. Parker tipped over twice coming over too. I was dressed very warmly and so did not get cold.

Mr. Parker is sending some plans that were drawn up relative to the new church. After I left I thought of one change. I would put the entrance ^{half} between the main and S.S. room. The arrangements of rooms that he made were in order that the stoves could be arranged with one chimney. If a furnace could be used, I think the arrangement on the plan in New York is better. I'm not sure I like his chancel arrangement, but whatever you folks decide on that is perfectly all right.

I believe Mr. Parker and Albert Kulowgi are

writing to you concerning their opinions on the use of the Kilbulik building. They seem to think; and I believe they are probably right, that it would be cheaper and the building would be better to use all new materials. If the lumber was cut to an architect's drawing then it could be very easy for these people with Mr. Parker directing the work to put the building up. They would also have trouble telling exactly how much would be destroyed in the tearing down of the building and moving it over by boat. However if you are still interested in using the building we can still take it up with the Board of Directors of the store.

In connection with the ivory pieces you asked about. How much do you want to spend. I could get a very nice paper weight with two dogs on it for \$6.00. I could get lovely napkin rings for \$4.00 a piece. A very nice reindeer comes to \$7.00. Letter openers with moose heads are \$2.00. Birds are \$1.50 a piece. If you could give me an idea I will be glad to get them for you. Whatever I get I'll pay for and let you order some books for me to make up the price.

~~OK~~ Do you happen to have about 2 dozen calendars left?

If you do, could I have them.

By the way, the natives offer to donate all labor including littering and longshoring will be a big cut in the cost of the building as you can see by the cost for what came up this year.

We are still looking forward to a visit from you next summer. Hope it will be possible! Mr. Carlson, of Nome, writes he hopes to get an amphibious plane next year. If he does maybe you could arrange with him to fly you over and back. He is considered by the pilots up here as one of the best, so I guess you could trust yourself to him. The above is just another possibility. However as I've said before July seems to be a good month to travel here.

Sincerely yours,
Alice S. Green

Savoonga, Alaska
February 14, 1946

Dr. J. Earl Jackman
Unit of Work in Alaska
156 Fifth Avenue
New York, 10 New York

Yukon

Dear Dr. Jackman;

I received your letter concerning the allotting of \$5000 towards the building of the New Church for which we are very grateful. I hope this will be enough to buy the materials for the building. I presume by this time you have received the letter telling about the decision of the elders here, unless it went down with the S. S. Yukon off Seward last week. They decided there would be too much waste in the tearing down of the old building, and it would be hard to decide how much there would be so you could supplement. They felt it would be safer to send up all new materials. They voted to contribute all the labor and the litering and longshoring. This will be a big item in the cost of a building. After talking to Albert about the money he mentioned I discovered he was referring to the Deacons fund. I explained that that should be kept for the purpose it was given. Enclosed is a check for \$42.15 p \$37.15 was raised by the women for the Church and the other is a 5.00 personal donation from one of the men. Albert is writing you as he just sent over to get your address.

My father writes that he asked my brother to write for him concering a furnace. He says that the Delco people can give you the necessary information. He thinks a blower furnace with thermostatic control would do the job fine. This would operate automatically going off and on when a room reaches the temperature set on the thermostat. This would be cheaper for operating costs I should imagine, but the initial cost would probably be considerably higher than the oil stoves. You could probably find out by writing Delco.

I am enclosing my requisition for supplies with suggested needs for the manse and Church. I suggested the battleship linoleum for the floors as it wears like iron and they will protect the floors. A rug for the living room I feel is not a good idea because of the dirt tracked in by the natives. I have throw rugs which will be fine for the living room. Sizes of certain things will have to be filled in there on the measurement you have for windows. and rooms.

The Coleman gas lantern is very necessary as quite frequently the electricity goes out and I am left in the dark with nothing but candles. On particularly cold days their deisel oil freezes on them and they have quite a time. Also most years the motor breaks down and they have to send outside for parts.

I want to thank you for getting the raise for me to meet the higher cost of living here. It certainly is greatly appreciated. I am sorry you will not make it up to see us this summer, but know you want to share in your daughters graduation. We will be looking for you in 1947 and then we will have our Church.

Envelopes arrived, but they aren't like what you ordered. However they will work fine. Our first offering will be this month. They seem to like the idea fine.

Sincerely yours,

Alice S. Green

P.S. In case my January report doesn't arrive let me know and I will make out another one.

February 19, 1946

VIA AIRMAIL

Miss Alice Green
Savoonga
St. Lawrence Id., Alaska

Dear Alice:

We mailed to you yesterday a copy of a letter which we sent to Mr. Parker in order that you might know some of the questions which have arisen in connection with the new church. It would be helpful for us to have an answer from you on these things too. We shall try to put the two together and do the best we can at such a distance.

I have just returned from a conference of the Sunday school missionaries at Denver. Many of them who remembered you so well from last year were inquiring about you. They wanted me to send you their greetings and tell you that they are praying for the success of your work at Savoonga.

We have tried to send you twenty-five calendars but the Central Distributing Department downstairs says that the Post Office Department will not receive them during the winter. In two cases the books which we sent to missionaries on the Arctic Coast for Christmas have been returned to us for later mailing. From my experience in Nome I know that these things do get delivered in time but the Post Office Department down here doesn't know what happens at Nome. We shall try to mail them to you later in the hope that you will receive them even though they may be late for the calendar year.

Glad to know that you were able to go over to Gambell for the visit with The Parkers. I am sure it will help to have this fellowship together.

I have received some letter openers as gifts from the people in Gambell so we have an abundance of them. From the articles which you suggested the reindeer and the two dogs on the paper weight appeal to me. We have a few birds but the ones which you would send probably would be different from the ones which we have. The reindeer, birds, and dogs are the most typical of the Arctic Coast but the napkin ring would be acceptable also. You might spend about fifteen or twenty dollars and we shall follow your suggestion here of paying for books for you in the amount of the ivory cost.

Page #2
Miss Alice Green

February 19, 1946

As indicated in the last quarterly letter my hopes of getting to St. Lawrence Island this summer are fast fading out. I am going up for Presbytery in southeastern Alaska the first week of April and may go over as far as Fairbanks into the Interior. There may be an emergency visit to Nome because Mr. Polet has appealed to the Presbyterians to supply them with a minister. This complicates our comity arrangements with other denominations and thus far we have declined to do it. The visit to St. Lawrence Island may have to be delayed for another year but I still want to come.

Kindest personal regards and rich blessings upon you!

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:FK

March 12, 1946

42.15 check

Miss Alice Green

Savoonga, St. Lawrence Id.
Alaska

Women of the Church....\$37.15
Individual 5.00

" " " "

ALASKA MISC'L S.O.B.-S.I.C. CH/B - Towards new Church Bldg. at Savoonga,
St.Lawrence Id., Alaska

Please give receipt to Room #711

Unit of Work in Alaska
per

FK

*via air mail
Gambell 4/16/45*

Savoonga, Alaska
April 13, 1946

APR 29 1946

Rev. J. Earl Jackman, D.D.
Unit of Work in Alaska
156-5th Ave.
New York, 10 New York

July 1946

Dear Mr. Jackman,

I have really been busy since the schoolhouse burned. We have divided the women and men and they meet in the homes for both church services and Wednesday Prayer Meeting. The reason we divided it between men and women is that the men can stay at home with the babies while the women are in church. It makes for a quieter service, and it also makes it possible to get everybody in. I also have been having to entertain the women visitors when they come. I had the nurse here for a week after the fire until she finished her work as the Williamses moved into her quarters. Then one of the C.A.A. women from Gambell came over for a week-end visit and it lasted nearly a week because of the weather. Mrs. Williams has gone outside on a three month vacation. If you happen to find yourself near Scottsburg, Ind. you might want to look her up as she could give you a lot of good information. It is near Louisville, Kentucky.

I am sending a box of ivory which comes to eleven dollars. There is a reindeer, so be careful in unwrapping that you do not lose the antlers. They are wrapped separately, and you can glue them in if you like. Also there is a walrus, bowhead whale, seal, and five napkin rings. Each ring has a flower drawn on it to make it possible for each member of the family to tell their own. The flowers are their god-flowers. They were drawn by Hogarth Kingeekuk who is fourteen. They call the flowers bedseahok. I will send the dogs when Harold is able to make them. He has had to quit carving for awhile because the ivory dust was getting into his lungs and causing him to cough all the time.

I would like you to send me the following:

Presbyterian Life (subscribe)	\$2.50
Women and Missions	1.00
Five Continents	.50
Missionary Mail	.50
Jones, E. Stanley <u>Christ of the American Road</u>	1.00
No. 123 Young People's Bible (if this is the complete Bible without abridgement)	3.50

Ordered by J.W. Terrell Jr.

If the above is a shortened Bible send in its stead
No. A1991 Bible that Looks Like a Testament 5.50
This adds up to either nine dollars or eleven dollars depending on which
Bible you send. We can settle the difference when I send the dogs.

I am enclosing some pictures of the people here. If you want any of the negatives I will be glad to send them. The two Christian Endeavor pictures were taken on Kodak film while the others were a different brand. I think that it wasn't as good a film because all of the pictures I took with them were faded. I will have some more later on.

It sounds as though civilization with a dozen question marks after the word is coming to St. Lawrence Island. Last week the army sent over scouts to study the lay of the land, with the intention they say of building two or three airfields here. Of course the natives are all excited about the prospects and you can not dim their excitement by trying to tell them the bad things that will come if such a project is completed. It will mean the probable end of their fur trapping, and it most certainly would bring to the island liquor and the attendant evils. If they fortify this island as was indicated it would be against only one possible enemy, Russia. I

sincerely hope and pray that the government won't go through with the talk^{ed}
of plans for the natives sakes. I don't know how much of this should be kept
secret. They didn't say anything about it when they were here. However
they probably don't want it spread too broadcast.

Mr. Williams tells me that if the Bureau of Indian Affairs are not able
to get plans through for a new schoolhouse this year, they will probably want
to help get priorities through for materials for the Church so they could
use it next year for school. You may get some sort of communication on this
or maybe you already have. They told Mrs. Williams this as she went through
Juneau on her way outside.

I guess that is all for this time. I hope you will have had a nice trip
through Alaska, and we are still looking forward to visit from you in the
not too distant future.

Sincerely yours,

Statement re: Savoonga attendance at Sunday and Week Day Meetings:

Month	Sunday Meetings						Week Day and Other Activities					
	Church Att.	S.S. Att.	Y.P. Att.	Men's Prayer Group	Women's Prayer Group	Prayer Meet. Att.	Minister's Prep. Class	Org.Act. for Girls	Org.Act. for Y.P.	Org.Act. for Adults	Wms.	Wmch
Jan. 1945	281	329	157	70	84	206			37	124		
Feb. "	287	364	166	65	90	372			65	23		
Mar. " ($\frac{1}{2}$)	173	190	86	48	45	268			80	66		
(Field vacant from April 1, 1945 when Miss Martin left until July 5th when Miss Green arrived)												
July 1945	525 (65)	316 (62)	144 (30)	92	56	100 (25)		33		37		28
Aug. 1945	373 (92)	323 (81)	145 (36)	86	81	284 (71)	* 18		72	75	18	77
Sept. "	253 (51)	330 (66)	175 (35)	77	73	180 (36)	* 54		76	49	8	84
Oct. "	185 (46)	246 (61)	150 (38)	59	55	199 (50)			58	86		79
Nov. "	165 (41)	222 (55)	141 (37)	48	60	195 (47)			75	60	10	84
Dec. "	287 (53)	381 (76)	192 (38)	103	88	260 (52)			111	63		259
*24 members rec'd into Church by Confession on last Sun. in December												
Sanctuary 125	—	—	—	—	—	—	—	—	—	—	—	—
S.S. Room 90	—	—	—	—	—	—	—	—	—	—	—	—
Totals (8 $\frac{1}{2}$ mos.)	2529	2701	1356	648	632	2064	72	33	637	583	36	450

Membership of Church - 127; Sunday School - 90; Total Number Families - 32 as of 12/1945

	Number of Sunday Services held	Number of Week Day Meetings held
Jan. 1945	24	12
Feb. "	24	15
Mar. " ($\frac{1}{2}$ mo.)	12	9
(Field vacant from April 1 to July 5th)		
July 1945	21	8
Aug. "	20	14
Sept. "	25	17
Oct. "	20	20
Nov. "	20	17
Dec. "	25	16
Year's Total (8 $\frac{1}{2}$ mos)	191	128

April 24, 1946

FK

Savoonga, Alaska
May ~~XIX~~ 17, 1946 **MAY 27 1946**

Dear Dr. Jackman;

We just received word by radio that a plane will be coming over Monday which will be the last plane of the year. One of the boys from here is going to Gambell shortly and I have asked him to wait until I complete this so he can take it over and get it off in the mail.

Since April 20 I have had to take charge of the local radio station which is our telegraph station. Our regular schedules with Gambell are daily at 7:45 A.M. and 2:30 P.M. Gambell talks to Nome twice daily and sometimes I have to relay for him as he has difficulty receiving Nome because of the mountain.

We were sorry you didn't get over here while you were in Alaska. About the time you were in Fairbanks Weins made two trips over in a week. When I heard they were doing that I thought maybe you were planning to pay us a visit, but no such luck.

I remember a year ago when we were going to come over together on the first of May, they told us we could not go to Gambell by plane and if we did reach Gambell we couldn't get to Savoonga because the dog teams would be finished traveling. A plane came to Gambell yesterday and another one is due Monday. They are continuing to travel by dogteam back and forth every day. However now that it is light so much of the time they travel at night while the snow is hard and sleep days. So somebody didn't know what they were talking about.

The walrus hunting season has been very late due to so many storms. However last week they got started with a catch of 59 walrus in five days hunting. This week the wind has been from the North and the ice has been in so no hunting. I had a good time while they were hunting because I could drive dog teams out to haul in the meat. The girls and younger boys haul the meat on dog teams while the men do the hunting. I hope to go out for a few hours with them in the boats to take some pictures. I got a few the other day of them taking the boats out with dog teams and a baby walrus and a few other pictures of them hauling snow for water, etc. I hope they will turn out good.

*of
sent
Ed
July
6/7/46*

We are now beginning to look forward to the boats and our new supplies. Along about this time of year everything we have doesn't taste so good for some reason. I guess we just get tired of eating the same things out of cans. When the boats start coming we get a little fresh stuff to tide us over.

Things are coming along here fine and we are trusting the Lord will provide us with some sort of a building for next year, either a church or a school or both. I must close now so Tim can take this.

Sincerely yours,

Alice S. Green

June 18, 1946

VIA AIRMAIL

Miss Alice Green
Savoonga
St. Lawrence Island, Alaska

Dear Alice:

This is a hard letter to write to you because it is full of discouragements at this end. We have made personal appeals in Seattle, Chicago, and Washington, D.C. to get materials for a new Church at Savoonga this summer but in every case we have either been turned down or have received no encouragement whatever. Our final appeal was to the Civilian Production Authority in Washington, D.C. and was entered personally by Delegate Bartlett of Alaska but he has had no encouragement. We have been working on this for two months and now the time is practically gone when we could hope to get the materials to you this summer.

Our second best hope now is to secure enough cement which will enable us to follow the suggestion of Mr. Parker that we put in the concrete footings this summer, give them a chance to set, and then hope to build the Church on them next summer. We have asked Mr. Howell in Renton to follow this through if possible. We have not had a report that even this can be done. C.P.A. has practically forbidden all building unless it shall be for veteran housing.

Meanwhile, we are sending to you a copy of the plans which were redrawn by a New York architect with advice from Mr. Parker and an architect here who worked on some of the school buildings in northern Alaska. Since we cannot build this summer, we shall ask you to look them over with your officers and suggest any minor changes you might have in mind before the materials are actually ordered.

The ivory has arrived and we all think it is beautiful. Everything arrived in good condition except one of the tusks of the walrus was broken off but I have glued it back in place and you wouldn't notice it unless you were particularly looking for it. Thanks for your description! When we receive articles from St. Lawrence Island we like to know who has done the work on them because it personalizes them a great deal more. We are following your suggestion for things which you want and will complete the list if it is possible. It will take some time for these things to get to you so we shall not be able to make a final settlement on this until weeks ahead. For instance, The Presbyterian Life will not begin publication until January 1st but we shall enter your subscription for it. The others will come as soon as transportation can get them to you.

Page #2
Miss Alice Green

June 18, 1946

Thanks for the pictures. We always enjoy having more pictures and more description of your people and your work. We are interested in the further possible development around Savoonga. As you suggest it may bring many more problems than it will bring benefits. We can only trust that the Native people will be strong in the Christian faith.

We have just made the quarterly payment on your Minister's Life and Casual Union policy and have received the receipt. We wonder if you want us to send the receipts as we receive them or whether we should keep them here in the file for you to be delivered at a later time.

I have interviewed Dr. Beatty of the Chicago office of Education under the Bureau of Indian Affairs and he reports a small possibility of getting a new school building for Savoonga this summer. Bert Bingle has told me that there is a building at Nome which was dismantled by some Eskimo carpenters from Barrow in preparation for sending it to Savoonga to be used as a building for the Territorial Guard. He had interceded with Major Marsden in an effort to have it shipped over to Savoonga and rebuilt there but he is under the impression that nothing had ever been done about it. I wonder if you could follow through on this with your people and find out if they might secure that building which could be used for the Territorial Guard, for school, and for Church during the coming year. Apparently, we and the government are helpless in doing anything from this end about any kind of a building for the community.

We were deeply impressed by your accounts of the prayer meeting at the time of the burning of the school building and the experience of the last non-professing Christian in Savoonga. Truly the power of Prayer is a great thing and we trust that under the influence and prayers of your people this last person will be won to a profession of Christ as his Saviour.

We have delayed the entrance of your fuel order for this summer to see how we would come out with the application for the new Church. We knew if you had the new Church you would have to have oil stoves and an additional supply of fuel oil. We have asked Mr. Howell to be sure that you have sufficient fuel. We have not had from him a detailed report as to what he is sending but we trust it will be sufficient. We ought to know soon now because the boat has been loading for the trip.

Your last report reveals that you are a busy lady taking care of all government, Church, and communication affairs for the village. We hope the people appreciate how valuable you are to them. Kindest personal regards and rich blessings upon you.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:FK

Dictated by Dr. Jackman

but signed in his absence

Enc. list of insurance policies and premium payments per our records

Board of National Missions
of the Presbyterian Church in the
United States of America

156 Fifth Avenue, New York 10, N.Y.

June 18, 1946

VIA AIRMAIL

Miss Alice Green
Savoonga, Alaska
St. Lawrence Id., Alaska

My dear Miss Green:

C
In order that our records may be correct, we would like to clear with you on the matter of the insurance premiums which we are taking care of through the office. The following is the records which we have:

Prudential Insurance Company

Policy #D00375 - payable semi-annually February
and August 3rd (\$9.43 each premium)

" #M3663804 - payable annually on June 19th -
\$55.86 annual premium

Minister's Life & Casualty Union P

Policy #A34489 - payable quarterly, January, April,
July, and October 17th (\$6.29 each
premium)

" #XT107702 - payable quarterly, March, June, September,
and December 15th (\$6.29 per premium)

Y
Do you have your policies with you so that you can check whether these payments are to be made as stated above? Have had a little trouble with the Minister's Life & Casualty Union, perhaps because of new help who did not know the records, but they would send in premium notices asking for annual payments when we have a record that these policy premiums are to be paid quarterly. On policy #A34489 the annual premium would be \$23.75 or \$6.29 per quarter, and on policy #XT107702 it is \$24.- annually or \$6.- each quarter. The Prudential policies seem to be running along smoothly. We will be glad to comply with your wishes and instructions whether to pay the Minister's Life & Casualty Union policy annually or quarterly. Your policies are all paid up to date but we just want our record clarified.

Sincerely yours,

Frieda Koerner, Secretary to
J. Earl Jackman, Secretary
Unit of Work in Alaska

FK

Savoonga, Alaska
July 9, 1946

Dear Dr. Jackman:

Answers

Received your letter July third with the plans for the church. We are indeed sorry to know that we will not receive our church this year, but we had already pretty much resigned ourselves to that result after reading and hearing the news from the states. I don't know but what in many ways we are better off up here than you are in the states. Mrs. Williams the teacher here who has been out visiting says she has only been able to get one pound of butter since she went out in April. Mr. Williams came over from Nome for a brief visit and brought along a sixty pound keg of butter.

Mr. Williams came over with both good and bad news for us here on the island. The good news was that Major Geist of the A.T.G. has given permission for us to use the Yek Nut which is being brought over for the A.T.G. here. He will lend us a large coal stove to heat with so we can have services in it all winter long. He also informs me that we will have a tractor with blade here so we can keep a landing field here cleared of snow. We will appreciate this in many ways as far as mail and sickness is concerned. However I hope it won't have the same effect that it has at Gambell of having the people trading off their ivory and fox furs for articles of no use or considerably higher than they could buy at the store.

The bad news was that there are Seventh Day Adventist missionaries coming to the Island. He said they wanted to come over on the boat he came on, but Castel had a full load. However Castel is due to return tonight with the mail, and they will in all probability be on it. If the Adventist's have gotten new materials to build over here and we couldn't I imagine you had better to do some objecting. I don't know where they will stay unless it is with the natives as there is no place here except with me or the Parkers and we haven't room for such. Mr. Williams told me that these quarters could not be used for missionaries, so I can refuse them living quarters here because of the government. I will let you know developments and Mr. Parker will too I imagine.

We are looking for the mail boat tonight as it will be the first mail since the first of May, except for the little first class mail Mr. Williams brought with him on the first trip. The North Star came almost a week early this year but had very little on it. Nothing for me. The stor got all their fuel for the next year and some of their groceries and notions. They got some fresh apples so I plan on baking apples today. They only got cooking apples. Alaska Steamship Co. will not be coming to the Island this year so I suppose my supplies will come in on the second trip of the North Star in August or come to Nome and over on the Meteor which is to haul the U.S.A.A. and Weather Bureau supplies over on barges. Will be looking forward to its arrival as soup and beans are about all I have left from last year.

Answered July 9, 1946
The Board of Deacons has asked me to ask you about the possibility of sending you some small pieces of ivory such as book marks for \$1.00 and small birds and animals for \$1.50 and \$2.00 and paper weights for around \$2.00 to sell. They would like to get money for their deacon's fund and wondered if some arrangement could be made to deal with such things. The men would donate the carvings and the money when sold would go into their fund. I told them I would write and ask if there would be any way for you to dispose of such articles. I am enclosing a sample bookmark. Most bookmarks I believe usually have a small animal on the end. The women could also make either white or red seal skin bookmarks. If you would let me know about this I will pass the word along to them.

Last week the officers and I looked over the revised plans for the church and they looked very satisfactory to me. I have one suggestion to make in regard to chimneys. Mr. Williams was telling me he had been talking to the army fire commissioner who had been in Nome examining buildings and he recommended a double iron chimney one inside the other. There is space below for air so it will not overheat. Mr. Williams is having one made for the shed he is using for school next year. When I see it I will send you a better description. He said they are using it on all army installations and also on the buildings in Nome. It is guaranteed not to overheat.

I am sorry about being so slow about my May report, but it is very difficult to write when there is no chance of it getting out. This is the first outgoing mail since April and it will be in this mail with June report. We are still hoping you can make plans to come next winter to the Island. I know the people here would enjoy meeting you and you would like them very much.

Summer has come to the Island and the women are starting to pick their greens and the men are beginning to make their plans for winters trapping storing dog food at their camps. We have been very fortunate to have fairly good health with only a minimum of colds and stomach upsets. We had last week an epidemic of rock injuries about the heads, as the snow is off the beach and they can get rocks to throw at each other. One boy from here left on the North Star for The Indian Hospital at Tacoma, Washington. His name is Harvey Iya. He is twelve and is suffering with T.B. of the spine. Since Christmas he has not been able to walk. I plan to get the names and addresses of the ministers in Tacoma from Mr. Parker's Minutes and write asking them to look him up and maybe take him Sunday School papers and things. There are two going from Gambell on the same boat, but I don't know their names. We have a girl Lila Akeya who will be going out on the next trip also.

On July Fourth my father died. I know that he has gone to his heavenly home after serving Christ and the Church for many years. He had been suffering with heart trouble since Feb. so I was not surprised to receive the wire concerning his death.

I believe that is all from here so will close until next mail.

Sincerely yours,

Alice S. Green

P.S. added to Alaska News Letter to Miss Alice Green -

mailed 7-11-1946

P.S. It is our understanding that Mr. Howell is sending you used oil
fuel drums which cannot be returned.

Miss Vint
Unit of Work in Alaska

noted quota sheet

July 18, 1946

The attached check for \$25.32 is received from the Presbyterian Church, Savoonga, St. Lawrence Island, Alaska and is remitted by Miss Alice Green. It represents their May and June benevolences and should be sent to the CENTRAL RECEIVING AGENCY to be applied on their benevolence quota and divided among all the Boards of the Church on the percentage basis.

Unit of Work in Alaska
FK per

Att'd Ck. #63 drawn on The Bank of California, Seattle, Washington
by Alice S. Green in favor of the Board of National Missions for \$25.32

Via Air Mail

August 1, 1946

Miss Alice Green
Saveonga, St. Lawrence Island
Alaska

Dear Alice:

We were glad to get your letter of July 9, with the report and all the information which it contained. Your situation is not quite as bad as we thought it might be, but we certainly commend you highly on the way you are making the adjustments in light of your circumstances.

Be sure to send us your suggestion in regard to the chimneys. If you have any other ideas, send them along. Frankly, I did not like the way in which the architect tucked in the bathroom and the stairway to the second floor of the apartment. There is no outside light in that hallway, but I am no expert in these matters.

Each year in headquarters we have a gift shop prior to Christmas. Our Gift Shop Committee is glad to receive small articles of ivory from our mission stations for sale. We shall be glad to have your people send us a box of articles which are not too expensive. Be sure that the work is good and that every piece is marked on the price which we should pay to you. Our committee will add a percentage for handling and put them on sale in the gift shop. The articles which remain at the end of the period are usually sold for some discount, but we shall do the best we can on them. We can send a check for them to your bank when the season is over, and you can report the results to the deacons for their fund. I believe all of the items which you suggest would be salable.

We have just received word from Mr. Howell that all of your materials will be on the North Star which will come up during August. If we had known the trip to St. Lawrence Island was not going to be made until August, we might have made more progress on the materials for the church. However, that is only a vain hope because we have no assurance from Washington that we can get a priority.

We regret to receive the information about the arrival of the Seventh Day Adventist missionaries. I think I shall write to Mr. Foster in Juneau and in the interest of harmony in the villages to ask that no allotment of land be given them upon which to build.

We have some mission work in connection with the Tacoma Hospital. If you will send us the names of the children who are coming down there, we shall ask our missionaries to get in touch with them.

How are you getting along in your food and cooking? Once in awhile we get a report from some one who has visited you that your weight is down. Perhaps

Miss Alice Green

August 1, 1946

these people did not know that you never were a "fat lady". We are concerned, however, that your health shall keep up and that you shall have the proper diet in the climate in which you are living.

We regret exceedingly to hear the news of the death of your father. That is one of the hardest experiences in being a missionary far away from home. However, you do have the compensation that he has lived his Christian life, and that the Lord has called him home.

In your report form you indicated a need for reading books. Can you suggest any particular type of book? We are wondering if it might be possible for the First Church to have a project in their Sunday School of sending you ten or fifteen cartons of books which would be suitable to children and young people.

Kindest personal regards and rich blessings upon you and your wonderful work.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ/bz

Cyperst. Oct. 10, 1946

OCT 1 1946

Board of National Missions
of the Presbyterian Church in the
United States of America
156 Fifth Avenue, New York 10, N.Y.
Alaska Missions on St. Lawrence Island

Gambell
REV. AND MRS. ELMER E. PARKER

Jackman
Savoonga
Miss ALICE GREEN

August 24, 1946

Dear Mr. Jackman,

Greetings from the far north. We have only had one mail all summer and that was the early part of July. However we should have mail this coming week. Mr. and Mrs. Williams will be returning on the mail boat so I will no longer be alone in the village. It will be fine to have them back as they are both fine teachers. Also this week the Supply boat should come in. I hope they will have no trouble landing, and the weather will be good for littering. I am looking forward to the boat as I am getting rather tired of present diet. I do hope Mr. Howell will be able to get some of my canned meat and chicken that I ordered. There will be little or no reindeer meat this year. All they were able to find were a thousand deer.

The Seventh Day Adventists will probably be leaving on the mail beat. They have not been over here except to stop for an hour on their way in. I guess Mr. Parker has had to deal with them.

I believe last year you were going to order Sunday school supplies for me, but they have never come. I kept thinking they would arrive on the mail but they did not come. We have been having quite a time this summer as we just haven't had much of anything for lessons for the older ones. If possible I wish you could get them for us. We are to have year round parcel post this year I believe.

We had a near tragedy a couple of weeks ago. I was just starting out to ring the bell for prayer meeting, when Albert came in telling me that Alfred had just returned and two boys who had been with him hunting young cormorants had been buried in a snow slide. They had both been seriously injured. I had him go help get the boys to their houses and I tried to get an emergency call through to Gambell for help. As soon as the boys were at the house Albert manned the radio while I went up to see what had happened to the boys. Both boys had broken legs and one had a nine inch cut in his scalp. I had changed the dirty bandage that the men had placed on his head. Albert AND I nontinued to try to get Gambell so they could call Nome for a plane. Around ten P.M. somebody picked me up and also started calling Gambell and also Nome. Finally the C.A.A. at Kotzabue picked up our call and called the C.A.A. at Gambell and they put the station on over there. About the same time Nome heard the call and gave me a call. There was no sea plane at Nome so they had to send to Anchorage for one. They told us to move the boys to Gambell and they would bring a doctor. About four A.M. we got the boys ready and off to Gambell. The sea got rough and it took them all day. In the meantime the fog got so bad the plane couldn't come over until Friday night. They finally got here and took the boys to Nome to the hospital. Regular prayer meeting was held a night late but we had many prayer services that night, and both boys are coming along nicely.

I guess that is all for now.

Sincerely yours,

Alice S. Green

*Enclosed
Sept 20 1946*

OCT 1 1946

Board of National Missions
of the Presbyterian Church in the
United States of America
156 Fifth Avenue, New York 10, N.Y.

Alaska Missions on St. Lawrence Island

Gambell

REV. AND MRS. ELMER E. PARKER

Savoonga

MISS ALICE GREEN

September 13, 1946

Dear Dr. Jackman,

I am back at my old quarters after the arrival last Saturday night of Mr. and Mrs. Williams. I had to move back up here that night after their arrival as a report had come through that their boat had returned to Nome due to bad weather. Then about ten P.M. they arrived. We are all glad to have them back.

On Sunday night at nine P.M. the Square Knot with our supplies arrived. We worked all night and at eight A.M. had completed the job and the boat continued on th Gambell where it has been storm bound ever since. We have had a north wind since Monday and it has been unable to unload over there. We are still looking for the Meteor but it has also been held up by bad weather.

All of my supplies I presume arrived with the exception of one gunnysack of flour and one of sugar. They were lost aboard the ship and I signed a statement with them to the effect that all on their manifest arrived with the exception of those two items. I am enclosing this which you may want to forward to Mr. Howell. There were several very necessary items which I presume Mr. Howell was unable to get at Schwabacher Brothers. They included cereal, crackers and yeast. These I have ordered from Nome and hope to get on the next trip of the North Star. Also I still have not received an ice cream freexer, but will hold up my resignation another year hoping that things will be back in circulation so said item will be available.

You will note in my report that Norman Nunraeli has accepted Christ as his personal Saviour and we are all rejoicing here in this great happening. We are still in hopes that some day possibly Jacob and Myra Seppilu will come back in the Presbyterian Church so that we will have a 100% Presbyterian community. The Seventh Day Adventist missionaries have left the island and They had no influence whatsoever here.

You will probably shortly if not already receive a bill for the freight on my last year's coal. This lateness is due to an error by the Purser on the North Star. If it had not been for bad weather probably Diomede would have gotten my coal last year and I would have received none. They did not record who the coal picked up in Nome belonged to and recorded it all as Diomede coal. They were unable to deliver said coal there so put it off at Savoonga for the Store here. We knew that 195 sacks were mine and acted accordingly. Then the store received a bill for the entire amount. It was then that they discovered their mistake and are sending you a freight bill. I only used between fifty and sixty of those bags and I have received 240 bags this year so if you want to sell the remainder of last year's coal to the store they will be glad to buy it. They already have used the coal but will pay it back out of their this year's coal if you want. However the 240 bags sent me this year will be enough to last me two or three years. If you want to sell XXX send them the cost per bag counting in freight and they will pay you accordingly for the number of bags left over that they used.

I hope you will be able to make it over on a visit this winter. We will be having air service here as well as at Gambell, so it will not be as hard to make a stop. We would very much enjoy a visit and the people here would like to meet you.

The mountains are all white so I guess that is the end of our mount in climbing for this year. I hope to pay a brief visit to Gambell as soon as a boat can go over as I have been tied down pretty close to the village all summer. One of the deacon's has to go over as soon as the sea calms to get a new boat he had made and I will ride along. Hope we don't get stuck there too long.

I guess that is about all except that our Communion Set arrived on the mail this time for which we are very glad. Now Mr. Parker won't have to carry over the Gambell set. It means a lot of glasses broken every time. It came through in good shape. Also the Coast Guard Cutter arrived at Gambell but as there was no doctor or dentist it did not come over here. We were greatly disappointed as several wanted to see them for help. Maybe they will come next year.

Sincerely yours,

Alice Green

DEC 18 1946

via airmail
M. E. Parker
Alaska

Board of National Missions
of the Presbyterian Church in the
United States of America
156 Fifth Avenue, New York 10, N.Y.
Alaska Missions on St. Lawrence Island

Gambell
REV. AND MRS. ELMER E. PARKER

Savoonga
Miss ALICE GREEN

October 14, 1946

Dear Mr. Jackman,

Since my last letter I have had another exciting trip. After the Williams' returned the first part of September I decided to make a brief visit on the Parkers. The Meteor, a tug boat which brought over Tim and his bulldozer and also a bunch of supplies for the C.A.A. in Gambell arrived on Sunday night and was leaving the next morning at seven. I engaged transportation over on it. One of the men planned on coming over as soon as the sea was calm enough for their small boats. I left on Monday morning for Gambell and did not reach it until Friday night around five. Not long after we left a north wind blew up and by the time we reached Gambell it was so rough that all we could do was go around to Boxer Bay on the south side of the island for shelter. The wind was blowing eighty miles and I was one sick person. One of the men on the boat said I made the trip by rail which was about the truth. I didn't feel so bad though as two of our boys on their way to Nome for draft exams also got sick.

I reached Gambell OK and had a nice visit for a few days and then my boat came after me. We had a grand trip back catching a sealion.

11/14/46
You better have Mr. Howell check up on the coal situation to find out how much he bought for both stations. As Mr. Parker has probably told you they left me 240 bags of coal and left him nothing although he was suppose to have 138 bags. You better find out if he bought 240 for me and 138 for Parkers or if what was left for me was suppose to have been part for him. Luckily we discovered Mr. Parker's lack of coal in time for the Meteor to take over some of mine as I had considerable more than was necessary for me.

11/14/46
I have felt better since I have been here than I ever have. I have been practically completely free from colds. As far as the scales say I have held my weight to about the same. I try to eat well, but I was getting pretty low before supplies came. It was good to have fresh potatoes and oranges and apples. We missed some items but the Williams and I have exchanged back and forth so that now we are both pretty well off.

11/14/46
The names of the children from here at Tacoma are Harvey Iya and Lila Akeya. The ones from Gambell are Helen Slwooka and Enoch Tatoowi. It will be a great relief to the folks here to know they are in the hands of Presbyterians. They worry so about them changing their faith.

11/14/46
We will plan on sending by the next mail a box of articles to be sold in your gift shop this Christmas.

11/14/46
Sincerely yours,
Alice S. Green

MC/29/1946

Board of National Missions
of the Presbyterian Church in the
United States of America

156 Fifth Avenue, New York 10, N.Y.

Alaska Missions on St. Lawrence Island

Gambell

REV. AND MRS. ELMER E. PARKER

Savoonga

MISS ALICE GREEN

November 20, 1946

Dear Dr. Jackman,

It has been a long time since I have heard from you. I suppose vacation and starting on fall work has kept you busy. Everything is fine here. We hope to have our first plane tomorrow. It is to bring back the two boys injured this summer. Also going out for an operation is one of my best helpers, Vera Kingeekuk. We will miss her while she is away, but are expecting more from her when she returns all fixed up.

Nick Wongittilan is mailing our ivory and skin sewing for the Deacon's fund. It is all priced so you should have no trouble with that. I think some of the skin sewing is too high priced. Some of it is not tooo good, but you can make adjustments you think necessary for sale there. The ivory is all priced according to the prices paid them by the Department of Interior. This is the price that the store makes. Remember all colored ivory brings a higher price than the white. One of the envelope openers with the harpoon head is more than the others because it has old timers carving on it.

Trapping season is to start a whole month later this year. The men are afraid this means they will not make much this year, because after the ice comes in the fox all go out on the ice for fish to eat. What fox they get should on the whole be of a better general quality than before. We will have to wait to discover how it will work out.

I do hope and pray that you can go ahead and get things arranged so we can have a building next year. However reports from the states in the news broadcasts don't sound too hopeful. Maybe if you start now things could be arranged by spring. We certainly are in need of such a building.

Mr. Parker plans on coming over soon to hold communion service before the trapping gets under way. We appreciated getting the 1947 calendars so early. We won't have to wait now until the year is about over before we get them. Thankyou a lot.

I guess that is all from here. Hope to hear from you soon. Are you planning a trip up this way this winter? If you do, hope you can make St. Lawrence Island one of your stopping points.

"129/46
"We approximated their \$103.40 (10% over last yr is actual
bene. quota for 46-71 as 15.85 of Oct. Remittance
figure was not given) They have fd. to date and
P.S. According to the record you have been putting all our money in well to
benevolences. We had been indicating that about half was to go for Current
Expenses. Let me know what you are doing so I can make a correct report when
it comes time for our annual report to the Presbytery for General Assembly
minutes. Thankyou.

Alice

November 21, 1946

VIA AIRMAIL

Miss Alice Green
Savoonga
St. Lawrence Id., Alaska

Dear Alice:

It has been so long since I have written you that I feel we are neglecting you. Certainly the first report on your delivery of supplies indicates that not all of the things came which you hoped to receive.

We cannot understand what happened to your Sunday School supplies because we thought we had a standing order for them. However, we have locked up your old record of the number of children in each Department which you have and have entered another order for them. You have indicated that you are to have year round Parcel Post service this year so we hope you will be able to get them before too much time has elapsed.

We congratulate you upon your ability to take care of any situation which comes along. We have had several reports commending you highly for excellent work in taking care of the boys during their accident. There has been considerable publicity about it and credit has been given to you for the fine work which you did. We trust that by this time they are nearly well.

We rejoice in the profession of faith which Norman has made and are thinking with you toward the Christmas Season when he will come in from the camp and be received a full member of the Church. Down here we cannot appreciate what it means in your community to have plenty of people who want to teach Sunday School and to have every one a professed Christian who is sincere about his Church membership.

We have been distressed because none of you received a statement before the arrival of the boat of what was coming. We thought we had that arranged with Mr. Howell so you would receive a general report by mail but we seem not to have accomplished that yet. We are grateful that you are withholding your resignation another year hoping that the ice-cream freezer will arrive. This we cannot understand either because Mr. Howell had told me some months ago that he had a freezer ready to send. However, we had the same report about an outboard motor for

Page #2
Miss Alice Green

November 21, 1946

Mr. Parker but he has written that he has not received it yet. We have no word from Mr. Howell on this. I guess I'll have to go to Seattle to find out what was shipped and what was not.

We are glad to know that the Seventh Day Adventist missionaries have left the Island and that you will not have that trouble facing you for some time. We hope the day will come when those who have gone over to their way of thinking may return to the Presbyterian fold.

We are sorry about the mix-up in the coal between last year and this year but we are grateful that you received the coal. The last year Anna Martin was in Savoonga they put her coal off on the southern shore of the Island and she had to have it brought around by dog team to keep warm. We have not received a freight bill for the coal from last year. Since they promised you they would send it we will probably receive it before long. So far as we can calculate from the figures we have on the bills, the cost per bag was \$2.39 without freight charge and the cost of the coal this year has not all been figured out yet. We will be glad to have the Native Store pay us the cost of the coal and we can bill them later for the freight or perhaps this can be adjusted at the time we take care of the lightering charge and other things.

Mr. Parker has written that he did not get any coal this year and at a later time 140 bags of the coal ~~were~~ put off at Savoonga for you was put back on the ship and taken to Gambell. This may make a great difference in the amount of coal which you have.

When you sell to the Native Store, I would suggest that you keep some on reserve. While it may always be possible that you can get coal in an emergency in the fall from Nome, we would be more comfortable if you would have a little more than you actually need. We do not like to anticipate a situation of this kind but two years ago if Barrow had not had a reserve supply we would have had to close our mission.

We are sending the Cargo Receipt to Mr. Howell to collect for non-delivery. We shall not charge you for it.

We have not been able to determine how much to deduct from your salary check on account of the cost of provisions. We have decided to begin deducting an average amount of \$60 beginning December 1st so that we can spread out the repayment over the balance of this budget year ending September 1947. Mr. Howell reported to us that you had overdrawn your bank account in Seattle to the extent of \$25. which he covered from our account out there and we have charged your salary with it here. We have not heard anything from you recently about the high cost of living but we are wondering if it is getting so high that your bank account is getting down below the bottom.

Page #3
Miss Alice Green

November 21, 1946

I have been thinking that we must get busy on the listing of materials for the new Church for next summer. We shall have to find a contractor who can take the plans and list the exact amount of materials necessary which we hope to order from a mill in Renton. I have been keeping an occasional contact with the couple who agreed to supplement the appropriation of the Board to make possible the Church. We want to anticipate our needs on the government release of materials in plenty of time for the summer shipment.

During the summer and fall I saw several of the Sunday School missionaries who were in the Billings conference who wanted the latest word about you and your work. We were happy to give them good reports and tell them that we still think of you as one of our prize missionaries. Many people are thinking of you and rejoicing in the good work which you are doing.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:PK

Dictated by Dr. Jackman
but signed in his absence

December 5, 1946

14.- currency

Miss Alice S. Green

Presbyterian Church

Gambell, St. Lawrence Id., Alaska

YUKON PRESBYTERY - FIELD RECEIPTS (benevolences for October 1946;
their quota has been met so this goes into field receipts

FK

Unit of Work in Alaska
per

C O P Y - original letter sent Mr. Howell to be returned later.

December 16, 1946

Dear Dr. Jackman,

Your letter arrived and was very happy to hear from you. Also glad of the report on your beginning to think about the materials for the Church. I just heard on the radio that priorities are to be lifted on building materials. I imagine this will increase the cost of building materials. But at least they will be available, we hope.

After having my coal placed in the warehouse and getting an official count on what was delivered I find that I still have all I was supposed to have 232 sacks. I guess they just left off here the coal that was supposed to go to Gambell. Therefore, I would if I were you try and collect from the Steamship Company the cost of sending Mr. Parker's coal over to him. This amount should last me almost two years.

I do not think that the fact that we received no word of what was coming was the fault of Mr. Howell. My guess is that the reason we got it no sooner was because we had no mail from July 10 until the Square Knot arrived with our supplies and what mail had been collecting in Nome since the last time. It had probably been in Nome for some time.

I am the person they are talking about when they tell jokes about women and their banks' accounts. I have two faults, I cannot add and subtract worth shucks. I also found I had written three checks that I had failed to record in my bank book. This is the main reason for the overdraft. I have been trying to get all my college debts paid off so it keeps me running close. I hope to finish these up soon and then my salary should be better able to cover my expenses with a little on the side.

The folks here are wondering how they are going to come out. In one day the store received two wires. One informed the store that the price of their furs would be going down 20% and all other items 15%. They had already once before been informed to raise their prices 20%. Also their ivory prices are going down. They are being caught in a rising price for imports and lower price for their exports.

I wish you all in the office a very Merry Christmas and God's blessing as you begin the work of the New Year.

Sincerely yours,

(signed) Alice S. Green



The girl from Denver who wanted to go north is chatting with Savoonga neighbors.

Perry File
Alice Green

MISSIONARY
BIOGRAPHY
No. 11

Alice In Eskimoland

In which a girl from Denver finds a home in a land of white where hunters of the walrus turn carpenter to build a church and men drive home from work in dogsleds

As told to
Patricia Brider
by Alice Green

THE COAST of Alaska, seen on the map, resembles the cavernous face of a crotchety old man with a knobby forehead, bulbous nose, and thin beard, straggling off toward Asia. A bit to the south and west of the nose, and even closer to Siberia, lies St. Lawrence Island, the only body of land in the northern Bering Sea.

On this unlikely island, in an Eskimo village consisting of just 243 people and about a thousand dogs, an event of more than local importance occurred last year. The people of this island village called Savoonga met in the small wooden church on Easter Sunday. They had come to dedicate the church which they had prayed for through many years and had finally built with their own hands. They were also, incidentally, taking their places as citizens of the modern world; for, when they feel up to it, these people can gaze moodily across the Bering waters at the hills of Siberia, Russia's eastern outpost. The people of Savoonga have come a long way from the remote villagers who fifty years ago knew nothing of the white man,

his woes and wars and modes of worship.

To help the process of evolution along, I came to Savoonga in July, 1945, as a missionary. I found a neat, primitive village of tiny wooden houses perched boldly on a strip of land between the Bering Sea and a snow-topped mountain range of dead volcanoes.

Cordial as these village people are, nobody comes to their island without a purpose. My own route was a circuitous one. My mother had worked as a missionary nurse at Sitka, and from her my sisters and brothers and I in our earliest childhood heard stories of Alaska. Then every three years Aunt Lottie would descend from the exotic North to visit us in prosaic Denver, Colorado. Aunt Lottie (Miss Lottie Stevenson) was principal of Sheldon Jackson School in Sitka, and her stories and souvenirs made the frozen tundras of the North more real to us than the visible mountains of Denver. My earliest ambition was to go to Alaska.

In 1939, I graduated from Presbyterian Park College in Missouri, then worked in two cold and snowy mountain towns in Colorado as a more or less conscious apprenticeship for my Arctic career. After two years of graduate study I went to Maine as a Sunday school missionary. None of this lessened the magnetic attrac-

tion of the North Pole for me. "The farther north the better," I told Dr. Jackman, Secretary of the Department of Work of Alaska for the Board of National Missions.

In January, 1945, he assigned me to the place at St. Lawrence Island. I suspect that a number of people at the time considered Dr. Jackman's choice peculiar if not lunatic. I was not a vastly experienced missionary. Furthermore, two government school teachers and sometimes a public health nurse would be my only white companions in Savoonga. Just three other women in National Missions work had ever held such isolated posts—two of them on St. Lawrence Island.

I was to go to Savoonga in May. It was July before I arrived via automobile, steamship, plane, and whale-boat. Every attempt I made to fly to the island from Nome was foiled by perfectly normal Alaskan weather—dense, raging fogs, punctuated by sensational storms. But one day late in June, when a little sunshine had spoiled the usual murk, an Army PBY flew me across the 150 miles of ice-blue sea to Gambell at the western end of St. Lawrence Island. In its contours the island suggests, during most of the year, a huge, hoary caterpillar with a crook in its back and a hump at each end—a luckless caterpillar frozen fast in an Arctic sea. But we saw only the summer greenness of field and mountain as we approached the land.

At Gambell, St. Lawrence's largest settlement, I met the Parkers, our missionaries there. That evening a boat arrived from Savoonga, piloted by Nick Wongitlin, a deacon of the church, and his son Jerry. Their warm, welcoming smiles seemed a friendly omen for me. I hoped their fellow Savoongans would be like them.

A few days later, three mail bags and about seventeen people, including the Parkers and myself, packed into the motor-driven boat and set out along the northern coast of the island. Before long we sighted both Savoonga and its entire population. Everyone had gathered at the beach to meet us. Men in parkas and white snow-shirts, women in colorful print snow-shirts, carrying snugly-wrapped babies on their shoulders, all crowded around, smiling and shaking hands and exclaiming how happy they were to see me. Then the women took me to the mission house, a small, three-room affair, scrubbed bone-clean. Inside, a fire was roaring, water was boiling, and it was terribly hot. That evening I spent in sorting the accumulated mail and then went to sleep, somewhat be-

fuddled with heat and friendliness and smiling faces, which all looked much alike to me.

The next Sunday I held my first church service in the attic of the schoolhouse. Attendance, as at the beach, was 100 per cent. Only illness or absence from the village could keep these people away from Sunday service and Wednesday night prayer meeting. As a congregation, they seemed a preacher's dream. They doted on solid sermons, and loved to pray and sing.

Savoonga Weather

But the sermon was only the start of a week's work in Savoonga. A whole new world of weather and work and customs had to be grasped. I had come in midsummer, the brightest time of the year. The mountains warmed their barren shoulders in the sun; and below, the little stream near the village, free of ice, yielded the water that in winter comes from melted snow. Green grass and weeds filled the fields. This brief time of color and warmth was also the season of sociability, I found, for during the summer boats can call at Savoonga. The first glimpse of a ship was the signal for all of us to run to the beach. It might be a boat bringing a second Christmas in July, bearing gifts sent the year before by American churches. Sometimes it was the Coast Guard cutter, bringing doctors and dentists who gave check-ups and pulled teeth (in isolated Savoonga even the dentist is welcome); or Pete the Trader, the Arctic equivalent of the Jewel Tea man, who stops to bargain for ivory carvings; or the freighter which brings my yearly supply of food. In fact, hardly a month passed that summer without a visit from the outside world. If this does not suggest a mad social whirl to you, then you have never been in Savoonga in the winter.

Getting acquainted was a happy feature of my new Arctic career. Though I had left expectations out of my luggage, I had correctly imagined my neighbors would be stoics—but hardly such cheerful stoics. The moral of the ant and the grasshopper would be lost on Savoongans, since they are quite as prudent as one and as care-free as the other. They love to sing, especially hymns; they love to have parties and holidays; and they are ready to love you, too, if you will only introduce yourself. To complete the circle that took me in, we had something in common. All but six of the villagers were Presbyterians. Miss Anna Martin before me, and before her Miss Ann Bannon, who had worked in both Gambell and Savoonga, had seen to that. Of the remaining six, five were Seventh Day Adventists. Only one man, Norman Nunraeli, clung to his faith in storm gods and idols. But his fellow-townersmen

made up for him in devotion. Early in July, for example, several of the young men left the village to round up the reindeer in a corral seven miles away. Since they could not return to the village in time, they held Sunday school services at the corral and two boys hiked the fourteen miles to Savoonga and back to get lesson materials.

Satisfying an audience so ripe for religion left me little time for loneliness. Each week I prepared the sermon and studied it with my interpreter. Since I had not been trained to preach, and my interpreter had been only through the fourth grade at Savoonga's government school, I felt we were on a par with respect to sermons. I delivered the sermon in English, pausing after each paragraph while he translated for the congregation to make sure of their understanding. (Actually, all the people of Savoonga speak respectable English.) Each week, too, I met with the choir for practice, went over lessons with the Sunday school teachers, called on my parishioners, and helped the leaders of the church groups to prepare their own programs.

Conventionality

You may be surprised to note that our church calendar has a familiar ring. These people of Savoonga, living under half-primitive conditions in the shadow of the Arctic Circle, are singing the same hymns, enjoying the same boys' and girls' clubs and women's chatter circles as the citizens of New York City or Kankakee, Illinois. Why have they been so eager to take to this conventional form of Christianity?

The answer, probably, is that Christianity gives to their lives a dignity and purpose, a center of social activity that they had not known before. Moreover, they love the Bible with its tales of a familiar way of life. They tell me how their young men, like Jacob, must work for the wife's family for a time before marriage. The homes and customs of Abraham's day were much like theirs, and so was the dependence on the land and on the mercy of a powerful god. And the words about love and sharing—as with most people who share labor, food, and hardship in a primitive community—are taken in the literal spirit in which they were spoken.

Most important, danger and privation are never out of mind or out of season in Savoonga. In the space of a few weeks recently we had four nearly fatal accidents. Just after Thanksgiving two men were coming in by dog team from their trapping camps when they broke through the ice. They were able to pull themselves out of the water and cut their dogs loose. A few days later a man was lost for twelve hours in a howling storm only a few hundred yards from the village. Another man

was lost in a storm for two days. Three men who had gone hunting on the ice were stranded when the ice broke. They were saved because the old men who watch the hunting with binoculars saw them being washed out to sea and sent a boat to the rescue. But germs are more menacing than either polar bears or storms. Eskimos are anything but immune to the common cold. Not long ago almost a fifth of the people of the island were tubercular. And even with the white man's boats and weapons they must scramble to get enough to eat. To these people Christianity's promise of comfort and hope, of mercy and salvation, has been irresistible. Comfort in hardship, hope in danger, mercy in error, salvation in death—these are the treasures of religion for the people of Savoonga.

The obstinate Norman Nunraeli came to Christianity at last, and in a dramatic way. I had not been in Savoonga a year when a storm blew Norman into the church, like the last leaf from the dying tree of paganism. Just before Easter in 1946, several of the men made a trip to Gambell by dog team. In Gambell, Norman consulted Rog the Sorcerer, who still did a limited business with a few unreconstructed souls. God could not help him, Norman told his friends as they prepared to return home.

On the return trip one of the sudden and terrible Arctic storms swept down on the party. In the blinding snow and darkness the men moved slowly, trying to stay together; but when they reached Savoonga, hours late, they found that Norman was missing. For days the storm was so severe that no one dared leave the village. On the first clear day, the day before Easter, the men went in search of him. They returned at nightfall. They had found no trace. A storm on Easter morning again pinned the searching party down in the village; then they set out again. Finally, two weeks after Norman had been lost, a team came in to report that they had found two of his dogs dead in the snow. One by one that day the parties returned wearily without news or hope. Then, late at night, the men came pounding at my door. A team had brought Norman in, and he had sent for me.

Norman's Prayer

Norman told us what had happened. When he had realized that he was lost in the storm, he had begun to pray to all the native gods. For two days he prayed while the blinding storm raged without slackening. Finally, abandoning principle in desperation, he tried the Lord's Prayer. The wind abated a little. The sky cleared until he saw a trapping camp not far away. He made his way to the camp, where there was food, and there spent a snug

if lonesome twelve days until the men found him.

The next Sunday Norman came to church. In a few more weeks, presumably spent in mulling over the practical results of prayer, he asked to be baptized. A year later Norman died after a long illness. Before his death he told me that he was not afraid this time because he knew he would be with Christ.

Many of these people, like Norman, die long before their time through illness or accident. Despite this fact—or because of it—they make no complaint of hardship, except only in their lack of a church. In March, 1946, the schoolhouse, where we held our services, caught fire. As usual at such moments the evil north wind began to blow, sending showers of sparks in the direction of our houses. We had no water supply, no defense against fire. While the building burned, we held a prayer meeting in one of the threatened homes. When we left the house, we found that the wind had died and the homes were out of danger. The school, however, had burned to the ground.

Waiting

The government teachers soon left and for many months I was the only white person in Savoonga. Two years passed before the school could be rebuilt. In the interim we held church services in relays at each other's houses. The building of a church became our greatest ambition. We asked the Board of National Missions for help in obtaining building materials. The Board had already granted \$5,000 for this purpose, but obtaining the scarce materials and shipping them to Savoonga took time. Years passed while we waited for the ship to bring the precious boards and nails for our church. Meanwhile the people went on about the business of wresting a living from a landscape singularly barren. In the winter they trapped

the white fox for his fur; in the spring and summer they hunted seal, walrus, and birds. In these vital activities I was sometimes a fascinated spectator and sometimes a hopeful helper. My missionary duties have no limit except time's. From time to time I have served as Savoonga's radio operator and nurse. During the spring walrus hunt I have the most fun, helping the little children to drive the dogsleds across the ice to meet the boats returning with food. If the catch is good no one will go hungry during the long, dark winter months to come.

In September snow appears on the mountain peaks and drifts down, day by day, like an endlessly unrolling carpet, to cover the plain to the sea. Each family packs food and equipment and the Sunday school materials which I have prepared for months in advance, and goes to the trapping camps. Soon the village is almost deserted. Then the ice pack, vast and white, moves in slowly from the North. When the sea ice joins the shore ice and the sea grows silent, it is like the turning of a key in a lock. The days shrink to a few hours of light around noon. The temperature falls, at times to thirty degrees below zero; the snow drifts to the height of two or three men. I make my pastoral calls with a shovel now, and cram all the Sunday church services into a hectic five-hour stretch in the middle of the day.

Holy Days

Savoonga invariably has a white Christmas. By December 25th all the trappers have returned. We have a grand Christmas program, feast, and celebration, and everyone exchanges gifts. On Christmas Day, and Easter too, the choir goes caroling from house to house. At four o'clock of an Easter Sunday morning one year, this hardy group went caroling in a blinding snowstorm. But even the Savoonga choir

is not superhuman. Sometimes at Christmas more than half the people are in bed with colds and flu. When many are ill, we broadcast the services on loudspeakers so that everyone can hear. Savoonga's Christmas spirit in such emergencies recalls the words of an old carol: "Let nothing you dismay"—a handy slogan in the Arctic. On the day after Christmas of 1945, for example, before a full house bundled in parkas and *komyocks*, we held one of the fastest Communions on record. By the time we were ready to serve the grape juice it had frozen in the glasses.

On the very day after this chilly Communion, with the temperature at twenty below zero, I had that spine-shaking experience without which no account of Arctic life is complete—my first dog-team trip. The dog-team passenger leaves most things to the dogs, and the rest to the Lord. For this journey to Gambell, my friends zipped me into a sleeping bag and tied me to the sled to prevent my falling off. Jimmie, our driver, pointed the team in the general direction of Gambell and the dogs set out over the snow, thoughtfully choosing the largest rocks to go over and now and then taking off after a fox or reindeer. When we reached Gambell, fifty miles and seven hours later, I was paralyzed from sitting. The return trip was even more interesting: the dogs ran away, throwing off the driver, tipping the sled, and dragging me (still tied on) for some distance. These Eskimo dogs, what with lack of discipline and sometimes lack of food, are often half-savage. Several of them, in fact, once made a spirited attempt to eat me. I had gone with one of the men on his trapping rounds. In one trap we found a white fox. While Kingeekuk went to inspect his catch, the sled dogs began to bark and leap frantically. Then Kingeekuk motioned to me and I took a few steps in his direction. The dogs promptly started



At the left is winter in Savoonga; at the right, what passes for summer. Winter brings darkness for all but a few hours in every twenty-four. Summer brings mud. The structure at right is the church the congregation built with their own hands.

in my direction. I screamed and, trying to back away, stumbled and fell. The whole pack piled on me. Fortunately, I was wearing my usual complete sledding outfit at the time—slacks, snowsuit pants, seal-skin pants, sweater, jacket, reindeer parka, knit hood over my face, wool gloves and fur mittens, wool stockings, cotton anklets, wool socks, sealskin socks, and reindeer knee-high boots. Before the dogs could find me in this welter of yard goods, King-geekuk arrived and beat them off. When we reached home that day, I found that I had lost a small piece of my leg and a lot of enthusiasm for dog-sledding. Since that time, however, I appreciate the higher purpose behind this method of travel; it makes everyone content to stay where he is.

But no one in the world today can really stay where he is. The man behind the dog team, though he makes haste slowly, is no exception. For the past fifty years or so, he has been busily adopting devices and vices, germs and ideas, which the white man has taken hundreds of years to develop and control. My friends in Savoonga have borrowed from the white man, at one time or another, tuberculosis, tobacco, guns, motors, and the Christian religion. They have also suffered their share of cultural growing pains and indigestion. Trying to help people decide which ingredients of western culture should be swallowed whole, and which should be hesitated over, has been my most delicate responsibility.

Liquor

The liquor problem, so common in Alaska, is one we do not have. The people remember too well the year when the whole village went on a historic binge. When they came to themselves, weeks later, the hunting season had passed. Many starved that winter. Now they are suspicious even of orange juice. Alcohol, however, is one of the few aspects of our material culture that the people of Savoonga do not admire. Having accepted our language and religion, they hanker after blessings more tangible, new foods and store clothing. However, the white man's food and clothing are not suited to this cold climate. But the people of Savoonga are like other people in wanting to join the march of progress, whether it is marching forwards or backwards.

We in Savoonga are, for the first time, more than ankle-deep in the stream of current events. Our isolation is only apparent. Several of Savoonga's boys and girls will be going to the Sheldon Jackson College in Sitka before long, and one of its servicemen, Tim Gologergen, has been around the world. (He says Calcutta is no place for an Eskimo.) The younger citizens

grow restive under the restraint of custom and hesitate to marry or settle down. And the excellent view of Siberia from our beach seems more portentous than ever. Hardly fifteen miles to the northwest the claw-like tip of Cape Chukotski reaches southward in our direction. If you are sometimes nervous about Russia, pity the people of Savoonga. As early as 1946 we were startled by a sudden appearance offshore of four large naval vessels, which we took for attacking Russians. The visitors, it turned out, were an American submarine fleet whose officers had been overcome with curiosity on sighting an Eskimo village.

For an abundance of reasons, then, we were all fervently grateful on the day in July, 1949, when the supply freighter Coastal Rambler arrived with the answer to our prayers. Aboard were building materials for a church for 250 people. From two o'clock that afternoon to eleven the next morning every man, woman, and child helped to haul, or *liter*, the lumber ashore in whaleboats. Even three-year-olds carried pieces of lumber larger than themselves.

Throughout the summer, despite almost daily rain, we spent every spare minute in building the church. The men did the heavy work and hauled the timbers; the women painted and finished; children of

all sizes and ages ran and carried for the workers. In the fall the men went to their trapping camps. When they returned three weeks before Christmas, they pitched in heartily once more. Christmas Eve came and much still remained to be done. The men said, "We will work all night." All Christmas Day the women cleaned. That evening, for the first time, the whole village gathered together to worship in a church that lit up the Arctic night with electric brilliance.

Not long ago my parishioners were happy in another way, knowing nothing of the world or of war, plagued by no problem more abstruse than material survival. Now they find in their daily lives the tangible symbols of two great historical forces, Christianity and Russian imperialism—the church in the village, and across a narrow band of water, the coast of Russia's eastern outpost. The political perils of the day are like the old gods of the storm, menacing but remote, threats to be respected but cheerfully borne. Savoonga people undertake the familiar daily problems of life and death with their native high spirit, with only one difference. As Nick Wongillilin once remarked matter-of-factly to his boatmen during a wild storm at sea:

"There is nothing to be afraid of. Even if we drown, God will save our souls."

Reprinted from *Presbyterian Life*, June 23, 1951

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December 3, 1956

Mr. Edward Woodland
National Council of Churches
297 Fourth Avenue
New York 10, New York

Dear Mr. Woodland:

In response to your inquiry concerning our method of payment of rent for unordained people, we'll try here to give you some basic information about it. You are probably familiar already with some of this information.

Our basic policy of support for our missionary people, ordained and lay, include salary and housing. If a manse is available that is provided but if a manse is not available then it is fair to provide a rental grant as a part of the basic provision. For years the income tax law specifically accepted the provision of housing or a manse if it were considered to be a part of the minister's remuneration for his position and work. If no manse was provided then his entire income became taxable. For a number of years our missionaries, lay and ordained, who did not have manses provided had to pay income tax on the rental allowance which we made. However, our Board of Christian Education in Philadelphia, discovered that the employing organization could make a contract with or pay the rental directly to the landlord and this would be recognized as providing a house or a manse. In the interest of fairness along with those who had a manse provided which was tax exempt, the Board of Christian Education made arrangements for those who were renting their apartments or homes to pay the rental allowance directly to the landlord. It did not seem possible to make this arrangement wherever the employee was buying his own home.

In an effort to be fair with all of our workers on the basic principle of salary plus manse provision, our Board for several years has made arrangements for a few of our people to have their cash salaries paid directly to them and to have our treasury department send the rent check directly to the landlord. This fulfills our basic policy of salary and housing provision and puts our employees on an equitable status with all others. We simply report to the Bureau of Internal Revenue the amount of cash salary provided.

In our work in Alaska with the National Council under the Alaska Committee we have two employees, the Rev. Murlin Day at Ft. McDowell, Alaska and Miss Alice Green in the U. S. Public Health Hospital for Natives in Anchorage. In the case of Mr. Day we provide cash salary plus a rental allowance. Under the provision of the present income tax law Mr. Day can claim exemption for the amount of his

Mr. Howard Woodland

-2-

December 3, 1956

rent as provision for a home. In the case of Miss Green she is receiving a straight cash salary with no provision for rent and must pay her landlord herself which makes this amount of her income taxable. Since her rent is \$100 a month, paid to the Action Realty Company in Anchorage, this amount is taxable and it costs her a net of about \$200 a year in income tax. We feel we are treating these two employees of the National Council on a different basis and in the interest of fairness we should arrange Miss Green's support so that she may have salary and housing and be relieved of paying the income tax on her provision for a place to live. This whole matter can be adjusted by making the arrangement for the Treasurer of the National Council to send Miss Green's rent direct to her landlord and to pay the balance of her stated salary to her in cash. We would urge that this arrangement be made.

You may wonder at the amount of Miss Green's rent. On the basis of Anchorage prices it is very reasonable. Ordinarily, two rooms and bath in Anchorage would cost \$125 a month, three rooms \$150 a month, etc. Miss Green has a dependant in her family for whom she is partially responsible and is just barely getting along without any extras on her present salary. This arrangement to take care of her rent direct would actually be a \$200 a year increase in salary, in an unofficial way. Again, we urge that it be done, at least for January 1, 1957 and would like to be informed that the arrangement has been cared for. Thank you in advance for your part in it.

Sincerely yours,

J.E.J:dj

cc: The Rev. Frank J. Walkup
The Rev. Brian Cleworth

J. Earl Jackman, Secretary
Department of Work in Alaska

OCT 28 1957

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Re. Alaska Cte

Dr. J. Earl Jackman
156 Fifth Avenue
New York 10, N. Y.

October 25, 1957

Dear Dr. Jackman:

You may recall that at the last meeting of the Alaska Committee the question was raised as to the possibility of establishing unordained workers in the mission field on a "commissioned minister of religion" basis, in relation to the matter of income tax and also in view of their status in the Council. I made inquiry of the Personnel Office of the National Council of Churches in regard to this matter. A memorandum has just come reading as follows. This is self-explanatory.

"The National Council has no authority to commission employees. This is an authority retained by denominations. I believe that the American Baptist Convention and possibly the Disciples of Christ provide for such a status.

"If the denomination states that such a status has been conferred upon one of its members, we can accept this statement and give the employee the benefits of such status for income tax and parsonage purposes. I would call to your attention, however, that such a status would also affect Social Security since such a person would then have to go on a self-employed basis for participating in Social Security."

This information, I am sure, will be of interest to you. If you think we should do something further about this before the Alaska Committee meets again, please let me know. If not, the matter will be reported for information to the full committee at its next meeting.

Cordially yours,

I. George Nace
I. George Nace

IGN:mg

Miss Green Pkr

October 29, 1957

Dr. L. George Mace
257 Fourth Ave.
New York 10, N.Y.

Dear Dr. Mace:

Thank you for sending me your letter of October 25th in which you give us more information concerning the attitude of the Personnel Office of the National Council of Churches regarding "commissioned minister of religion" in relation to the matter of income tax. This question was raised in the Alaska Committee in relation to the standing of Miss Alice Green, Anchorage, Alaska.

If you will look in the Minutes of the General Assembly, Part III, for 1956, you will find on page 692 that under Yukon Presbytery, Miss Green is listed as a commissioned church worker. She had this status when she was a parish worker in charge of our mission at Savoonga, Alaska, and this has been continued by Yukon Presbytery for her work in the Alaska Native Service Hospital in Anchorage. In accordance with the practice of some other denominations we believe that Miss Green should have the benefit of tax exemption on her provision for a home from which she carries on her work. The matter of listing herself as self-employed under the provisions of the Bureau of Internal Revenue would not make any material difference in her standing or the payment of Social Security premiums. As a commissioned church worker, she is also entitled to exemption from the unemployment tax of the Territory of Alaska, since she has this ecclesiastic standing and her appointment and salary both come from New York City.

We and Miss Green will appreciate further action on this by the Personnel and Treasury Departments of the National Council.

Sincerely yours,

J. Earl Jackman, Secretary
Dept. of Work in Alaska

J.E.J.P.
Miss Green
The Rev. Brian Cleworth

Al Green Jr.

Mr. Tribus
Dr. Jackman
Salary of a commissioned missionary covering housing.

March 11, 1958

Thank you for your memo of March 7th regarding the ruling from the Internal Revenue Service regarding the commissioning of a missionary on the field.

In order to get a clear ruling on this I would suggest that you use the case of Miss Alice Green, of Anchorage, Alaska. She is the one in whose case this question was raised and would be a typical example of several other missionaries under the employment of the Board of National Missions or other church agencies.

Miss Green is graduate from a four college of accredited standing and has had graduate study in the College of Christian Education in McCormick Theological Seminary, Chicago, Ill., which has granted her a M.D. in the field of Christian Education. She was appointed a missionary of the Presbyterian Church in charge of the congregation in our organized church in Savoonga, Alaska. She had charge of the Sunday School, led the worship services of the church, and preached the sermon. She conducted a pastoral ministry among the Eskimo people and conducted their funerals. She was in full charge of the total program of the church except that she did not have the authority to administer the Lord's Supper and the Sacrament of Baptism. The Presbytery of Yukon recognized her outstanding ministry in this church and community and formerly commissioned her for this service under the Board of National Missions. This gave her official ecclesiastical standing within the Presbytery. In order to receive this official recognition by the Presbytery, it was necessary for her to "show evidence of having received a Bachelor's degree from an accredited college or university, of having completed at least two years of professional training in a recognized Presbyterian institution, and be examined in the Bible, the Confession of Faith, the nature, history and mission of the church, the polity and program of the Presbyterian Church in the United States of America, and the requirements of this particular vocation as a mission worker." She is now performing the service of a hospital chaplain and the co-ordinator of Christian work. Her present ministry has the approval of her Presbytery as for *full* filling the Christian ministry for which she was commissioned.

Our feeling is that Miss Green is performing a Christian ministry in accordance with the requirements of the Board of National Missions and the Presbytery of Yukon, and therefore comes within the interpretation of the Revenue Bureau of the Treasury Department, which would permit a portion of her remuneration to be designated as exempt from income tax to provide a home. We trust that *you* will get a favorable ruling on this in writing, so that we can re-classify all of our workers (and there are not very many) who have been officially approved by their Presbyteries for this ecclesiastical standing in our mission program.

J. Earl Jackman, Secretary
Dept. of S.S. Missions and
Work in Alaska

JEJ:EW